

## The Brethren Evangelist

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ASHLAND, Ohio, May 2, 1888.

## The College and Vicinity.

The canvassers who left some time ago to canvass for the College have made reports, and May 1st is already past. It was expected that something would be done about this time in shaping the College matters definitely. But the delay occasioned by various causes will delay the matter a few weeks yet; and this will enable those who are working to save the College to the church, to gather their strength from all sources. Already a number of brethren have paid their donations and the funds that must be available are slowly accumulating.

Various reports are still arising in the country which hinders some from doing what they otherwise would do, and others surmise that the German Baptists who are caught in the meshes of the debt with a number of our brethren, will get some advantage if money is paid in.

But let it now and forever be known that we now have nothing to do with those brethren in the College business affairs.

Why? you will ask. We answer—In the agreement with those brethren, it was understood that one of our brethren should petition for a receiver, that the property could be put through a form of sale by the Court, so that the question about the validity of the title would forever be settled. In accordance with this understanding, Bro. H. K. Myers, who is one of the creditors of the institution, petitioned for a receiver and the College is now in the receiver's hands. Now our agreement with the German Baptist brethren is to buy the College for \$20,000. We will buy it of the receiver direct, and so every reader can see that we, as a church, will never have any thing further to do with the German Baptist brethren, and they can have nothing further to do with us. Our dealings must be with the receiver alone, when we make the purchase of him. It follows too, that if for any cause the purchase is not made, the money then belongs to the person who donated it. The laws of Ohio are such that it is legally his, as all funds now sent in is done so upon the express understanding that it is for the purpose of paying for Ashland College, and if it is not used for that purpose, it is legally the property

of the man who gave it. We, who are here at Ashland, are only holding this money in trust, and if we would use any of it for any other purpose than the one fairly understood, and for which it is paid, we would stand guilty. There is no occasion to distrust.

Bro. Josiah Keim and J. L. Kimmel have returned from their canvass in Pennsylvania. They secured a thousand dollars of new subscriptions, and report that those who have already subscribed will pay, and that there is a general disposition felt to keep the College, pay the debt and build up a good school. This is some encouragement.

After looking the field over, we have no hesitancy in saying that we can easily pay the debt. But the tug of war will be to get the start. It requires time to gather together from a good many sources a large sum of money, and we have little time, and there seems to be no disposition on the part of our wealthy brethren to even loan the weight of their financial credit to start. We must have a start, and we wonder whether our brethren whom God has blessed with abundance of property will refuse to do even what will cost them no money, that this auxiliary may be built up in the church. We ought to be able to find fifteen, or even twenty men who are willing, without "time to consider carefully," and who are not burdened with age, or all the calamities that Providence has inflicted upon humanity, to say they will see the work started off well, and loan a thousand dollars or so if it is necessary.

There are many who are willing to pay the last fifty or hundred dollars. But really no one wants to do this. No one wants to carry the tail of a living thing or a dead thing. It would not be as creditable. It is the old story over of the man who rushed out, shouted praises on "we" after his wife had killed the bear, while he hid in the garret. Better pay at once. But every one should, and has the right to make sure that his money will not be squandered. No one can be blamed for that, and that is guaranteed.

Twenty thousand is no wonderful sum, and the young brethren of the church will see it through if the elder brethren will assist them in getting the start.

Who will be the first to come out and announce his willingness to do so?

The Brethren society is now about six years old. During this short existence, it has done a grand work. The different congregations have spent, during this time about two hundred thousand dollars in building churches alone. That money would have purchased ten Ashland Colleges, and now we ought not to think of staggering at one, when we need it, when we can make it a success and a great help to the church, and our honor is involved.

Look at it again: \$200,000 for church buildings in less than six years. This is a creditable record in church building. Now come forward and do as well in help for the College. Money is what is wanted and must be had to do any thing.

The canvass is still going on and brethren are urged to press forward in making collections, and securing subscriptions.

## Augustine and the Humble Ordinance.

Augustine was a remarkable Christian. His mother was a devout Christian woman, and instructed her son in the faith. He, however, spent a career in immortality. He was remarkable because he inherited a remarkable mind and wonderful talent. He was born in 354 A. D., and in 391 he was ordained an elder, after he had taught grammar and rhetoric in Tagasta, Carthage and Rome, and rhetoric and philosophy at Milan. He was one of the most eloquent, profound and sensible theologians of his day, and his writings are very extensive. We now have in our library about four thousand double-column pages of his writings. We were anxious to examine his literature to see what he had to say about the ordinance of foot-washing, and here it is:

"We have learned brethren, humility from the Highest; let us, as humble, do to one another what He, the Highest, did in His humility. Great is the commendation we have here of humility: and brethren do this (wash feet) to one another in turn, even in the visible act itself, when they treat one another with hospitality; for the practice of such humility is generally prevalent, and finds expression in the very deed that makes it discernable. And hence the apostle, when he would commend the well-deserving widow, says, 'If she is hospitable, if she has washed the saint's feet.' And wherever such is not the practice among the saints, what they do not with the hand they do in the heart, if they are of the number of those who are addressed in the hymn of the three blessed men, 'O ye holy and humble of heart, bless ye the Lord.' But it is far better and beyond all dispute more accordant with the truth that it should also be done with the hands, nor should a Christian think it beneath him to do what was done by Christ, for when the body is bent at a brother's feet the feeling of such humility is either awakened in the heart itself, or is strengthened if already present."—Tractate 68; Christian Literature edition, N. Y.

St. Augustine was converted under the preaching of Ambrose, who practiced washing feet as a church ordinance, and the practice continues in the Christian church at Milan to this day. It is a faithful witness. In that church Augustine was converted and preached, and now we have in one of his sermons the statement that the "Christian should not think it beneath him to do what was done by Christ. It is evident from the character of his language that a part of the church at that time practiced washing feet in some manner as a religious duty, and he emphatically asserts that it is best and more accordant with the truth to wash feet with the hands than to feel such humility in the heart. His reference to the hymn of the three blessed men, is a mild manner of saying that those who are above the practice of washing feet, are none of Christ's.

His language is a strong plea for the keeping of the observance, and is another valuable testimony in support of the doctrine believed and taught and demonstrated by practice in the Brethren Church. We have repeatedly asserted that there is a strong chain of evidence to support our practice in the writings of the Fathers, and documents of the Primitive church, if they were known and gathered together.

## Prepare the Way of the Lord.

When Esaias, the prophet of the old Bible, was full of the spirit of God, he prophesied of the Messenger 'who should call upon the people to welcome a coming Redeemer. This messenger was John the Baptist. Peculiar in his manner and original in his habits, he abode in the wilderness, lived upon diet that would aid a man in being healthy, eloquent and wise; he

had but one sermon to preach. His text was repentance and a preparation of the way of the Lord. This was done to give the kingdom of heaven or Christ a proper reception.

A preparation of the way of the Lord is still a work that is necessary. The style of effective repentance is the same now as when the desert-trained voice of John the Baptist shook the sandhills of the wilderness of Juda, and sank conviction deep into the sinful hearts of the surging multitudes who gathered about his rudely constructed pulpit.

What does preparing the way of the Lord mean? It means that the heart of man should be cleansed. The heart of man, while the evil spirit abides in it, is like the tenement house and the abode of the depraved and drunkard. Filth, filth, filth greets an observant eye on every turn. There must be a cleaning before cultured lives can bear the dwelling. So is the heart of man. When it is the dwelling place of unclean spirits it is filthy, filthy, filthy.

Repentance is the soap and scrubbing broom of almighty God to clean out the pollution of the heart. Man must apply it. Man is a self-acting machine and he must apply the cleansing instruments.

Prepare ye the way of the Lord. Christ cannot come into the heart unless the way is prepared. The good spirit enters into no alliance with corruption and uncleanness. Neither can he enter the heart before it is made clean. This is the preparation the orator of the wilderness urged upon his hearers. This is the preparation that must be made now. Where there is no repentance there can be no religion, no hope of glory and tasting of the powers of an endless life.

Thousands who go along with the company of saints are like the tares which grow with the wheat. They never have been converted. They never have made straight paths for the Lord, and he has never found the way into their hearts, and they remain unsaved and continue in the beggarly elements of the world. They bear no fruit unto righteousness.

## EDITORIAL NOTES.

Here are a few sensible remarks by Mrs. Frank Leslie, who is now proprietor and manager of one of the largest publishing houses in the world:

"Bathe often and well; eat with discretion, and never between meals; exercise heartily and regularly, and don't turn night into day, and spoil health and beauty by doing so.

The writer feels that she can write "as one who knows" on this subject, and to give emphasis to her suggestions, even at the risk of seeming egotistical, ventures to say just here that she has never in her life had a headache, backache or toothache, and although daily exposed to the weather, she has not (except through an epidemic) been confined to her bed a single day for eighteen years, nor has varied four pounds in weight during that period; and all this has been brought about by cold bathing, ten minutes' daily use of dumb-bells, and the never having consumed a pound of candy."

It would be much easier to live a Christian life under such training.

The program of the Ohio S. S. appears this week. It gives the performers plenty of time to breathe before it takes place. The middle of June seems late, but it is the best time that could have been selected. But we would much rather have had the mission convention on Thursday. It should be purely a deliberative meeting, and on

Saturday afternoon and evening is the time when the people will be most likely to gather in, and if they were otherwise entertained it would most likely be more satisfactory to them.

"Broad is the way that leadeth to destruction," is a truth delivered by Christ. How completely this is realized by observation in practical life. There seems to be no end to the methods by which sin is committed. Every good thing that has been introduced into the world is abused in some way, and sin made out of it. In the broad way people of every caste are to be found. One who feels himself above others is going the same way, and the same terrible end awaits him. Life in this way is like sailing over the ocean in one of the large modern vessels. There are the stylish people who ride in finely furnished apartments, while below them the poor and dirty stay, and all are going to the same port. It is good to be choicy, but there is but little gain unless the narrow way is chosen.

The children are pressing on grandly and we expect that they will yet raise \$100 for the College.

Every individual harmoniously organized mentally has more or less ambition to satisfy. But the great throng are fearful when there is an opportunity for doing a creditable deed for a good and great cause. When an individual does come out and face the danger and wins, then the throng will follow after and bold men get all the honor while their own deeds are lost in obscurity, even though the way may be meritorious. Usually the individual who does make such ventures possesses far less talent and resources, yet he gets all the honor. If you want your works to speak, then press into the front rank, in a lawful manner though, and you will obtain the crown.

At the communion meetings is an excellent place to secure subscriptions for the EVANGELIST. They are usually held on the days of the week, and you will not be dishonoring the holy day in such work at such times, in the estimation of the devout. Very few of the new converts are taking the paper, and if a little effort was put forth they would become readers. Brother, we ask you to do it.

Now is the time for many to find active employment in the churches. Out of the throngs of new converts select those whom you can watch over and encourage. Visit them. Read and pray with them. See that they are faithful in attendance at church. Help them in the study of the Scriptures. Go after them if they go astray. Enlist them in some good work. Guide them safely through the first year of their new life; and you will have done a great service to them and to the church.—Standard.

President Patton, of Princeton College, recently said, "Faith in God is the only sure basis for social life." What would life be without it?

What takes away the fear of death?

The Evangelical Association is preparing to raise an endowment fund of \$25,000 for the Schuylkill Seminary in Pennsylvania.

We acknowledge the receipt of a copy of the Ontario Observer, Eld. H. R. Holsinger's new paper, and we learn from it that he has reached his new home, and will soon be equipped for business.

Professor Drummond is telling with great satisfaction this story about Mr. Moody and his catholicity:

When Mr. Moody returned to Northfield, the Unitarians and Roman Catholics of the place gave him the cold shoulder; even his own mother and brother, who were Unitarians, would not receive him. But by living a kindly, Christian life, he has won the whole town of Northfield to his feet. When the Roman Catholics ask him for a subscription, he not only gave them one, and Mr. Sankey, too, but also presented them with an organ. The effect of that action has been marvelous, and now every Roman Catholic in the place would lay down half his life for Mr. Moody. The priest blessed him from the altar, and told the people that if ever Mr. Moody wanted to build a church they were to drag down stones for him from the mountains. This they had actually done, and Mr. Drummond saw piles of stones lying about on the site of Mr. Moody's contemplated church. Thus he gets hold of the people by being kind to them and living down their opposition.

This is the right kind of Christianity—the Christianity which wins, not that spurious kind which repels.—Independent.

We recommend a careful reading of this to our writers who are always after the German Baptists with their pen-lashes.

## More About Eby's Wail.

Bro. Yoder in last EVANGELIST reproduces a letter written by Enoch Eby, in which the writer